



TORAH OHR • PARSHAS YISRO • MAAMAR 4

משה ידבר כו'

“Moshe would speak”



Avraham revealed G-d through his own love, awe and kindness, which added light above but reached below only in small measure. Moshe, through self-nullification and the Torah, G-d's own wisdom, drew the Infinite Light from beyond the chain of worlds into the lowest world, and Malchus “answers” by being transformed, until the lower worlds become Atzilus.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok



LikuteiTorah.com

THE CHASSIDISHE PARSHA

likuteitorah.com/torah-ohr/yisro/4/

THE BIG IDEA

Avraham revealed G-d through his own love, awe and kindness, which added light above but reached below only in small measure. Moshe, through self-nullification and the Torah, G-d's own wisdom, drew the Infinite Light from beyond the chain of worlds into the lowest world, and Malchus "answers" by being transformed, until the lower worlds become Atzilus.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

"Moshe would speak, and G-d would answer him with a voice." The maamar first describes Avraham, the man of Chesed and water. As milk makes an infant grow, his kindness made the lights and vessels above grow, and by calling in the Name of Havayah, teaching faith and doing kindness he began to reveal G-d in the lower worlds, which had been left in concealment. Love and awe aroused below, in a body, draw a new light that outshines the angels. Yet Avraham's drawing down always passed through his own love and awe, and only a little reached below. Moshe, rooted in a higher Chesed, the "first Shemitah," drew from above the whole chain of descent, where spiritual and physical are equal. Through his self-nullification and through the Torah, G-d's wisdom, he drew the Infinite Light even into Asiyah and its practical mitzvos: Torah as inner light, mitzvos as encompassing light, a fire that consumes the animal soul. "G-d would answer" is Malchus responding by being transformed into Atzilus. So G-d "studies opposite" the student, and what each draws down depends on his self-nullification.

OUTLINE

- 1 Avraham, the man of water** ¶1-2
Avraham's Chesed, like water and milk, makes the lights and vessels above grow. By calling in the Name of Havayah, teaching faith and doing kindness he revealed G-d below, though only a little of the great flow drawn from above reached there.
- 2 Love and awe that outshine the angels** ¶3-4
Avraham's service added light in Atzilus. As the Maggid taught, love and awe aroused below draw a new light before which the angels let down their wings; G-d's "tefillin" show that the flow of Chochmah is for Israel.

3 Moshe, above the chain of descent

¶15-6

Moshe, from a higher Chesed, the first Shemitah, draws from the mazalos, above the chain where spiritual and physical are equal. Through his self-nullification he draws the Infinite Light into Asiyah and its mitzvos, so that this world interrupts nothing.

4 Torah and mitzvos: “Moshe would speak”

¶17-9

Torah studied with self-nullification draws inner light, the mitzvos encompassing light: Mah and Ban, the “consuming fire” of Havayah and Elokim. This drawing down through the Torah, not through one’s own love and awe, burns away the animal soul and prepares the future transformation of the lower worlds.

5 “And G-d would answer him”

¶10-12

Elokim is Malchus of the lower worlds, which answers the Torah drawn into it by being transformed into Atzilus. Scripture, Mishnah and Talmud are placed in the worlds by how far each draws down.

6 G-d studies opposite him

¶13

“The Holy One, blessed be He, studies opposite him” refers to Malchus, where Torah is newly drawn. The voice of Torah is the breath of the heart, so what each person draws down depends on his self-nullification.

KEY CONCEPTS

The mochin of nursing מוחין דיניקה

A stage of growth in which an abundance of light enlarges the vessels, as nursing makes an infant’s limbs grow; it is Avraham’s mode, Chesed and water.

Two kinds of Chesed אית חסד ואית חסד

Avraham is the Chesed of Atzilus; Moshe is rooted in a higher Chesed, the “water” of the first Shemitah.

The first Shemitah שמטה ראשונה

An earlier cosmic cycle, a full seven thousand years or, as the Arizal’s writings explain, the World of Tohu; the root of Moshe’s soul.

Above the chain of descent למעלה מן ההשתלשלות

The level at which nothing compares to G-d, so that spiritual and physical are equal; from there Moshe could draw G-dliness even into the physical.

Mah: self-nullification בחי' מ"ה בטול

Moshe’s self-nullification, “what are we,” through which this world forms no interruption and the Infinite Light reaches Asiyah.

Mah and Ban מ"ה וב"ן

The Name Havayah spelled out to 45 and to 52: the inner light drawn by Torah study and the encompassing light drawn by the mitzvos, Havayah and Elokim, the “consuming fire.”

Transformation אתהפכה

Malchus’ answer to the drawing down: Beriah, Yetzirah and Asiyah turned into Atzilus, fully in the time to come.

SECTION 1 • 11-2

Avraham, the man of water

1 משה ידבר^{1,2} כו'. הנה³ אברהם איש החסד ומים. זכור אב כו'. מים מגדלין כמו חלב שמגדל את הולד

“Moshe would speak,” etc. Now, Avraham is the man of Chesed (kindness) and of water: “Remember the father,” etc. Water makes [things] grow, like milk, which makes the infant grow,

The maamar opens with a verse from the Giving of the Torah, “Moshe would speak, and G-d would answer him with a voice,” and will explain it in paragraphs 8 to 13. It begins with Avraham, whose attribute is Chesed and whose symbol is water: “Remember the father” opens the stanza about Avraham in the prayer for rain, which recalls him as one “drawn after You like water.” Water makes things grow, as milk makes a baby grow.

והיינו מוחין דיניקה שע"י היניקה מתגדלין אברי הולד והיינו העלאת אורות בכלים שע"י רבוי אורות נעשה הגדלת הכלים⁴ חסד שבחסד גבוי שבחסד כו' והתכללות חו"ג כו'.

and this is the intellect (mochin) of nursing (yenikah), for through nursing the infant's limbs grow. And this is the raising of lights within vessels: through an abundance of lights the vessels grow — Chesed of Chesed, Gevurah (restraint) of Chesed, etc. — and the interinclusion of Chesed and Gevurah, etc.

In Kabbalistic terms this growth is the stage called “the mochin of nursing”: as nursing makes an infant's limbs grow, an abundance of divine light entering the vessels (the forms that hold and express it) makes the vessels themselves grow. The growth shows in their inner divisions, Chesed within Chesed, Gevurah within Chesed and so on, and in Chesed and Gevurah becoming included in each other.

כי הנה ויקרא אברהם בשם^{5,6} ה' אל עולם שקרא והמשיך שם הוי' בעולם שיהיה גלוי.

For behold, “And Avraham called in the Name of Havayah, G-d of the world”: he called and drew the Name Havayah down into the world, so that it would be revealed.

Avraham's task was to reveal G-d in the world. Of him it is said that he “called in the Name of Havayah, G-d of the world,” and the Alter Rebbe reads “called” as “drew down”: Avraham drew the Name Havayah into the world so that it would be openly revealed there.

לפי שבסדר השתלשלות עולמות הרי אמר לעולמו די ורק עולמות עליונים היה בהם גלוי ולמטה היה העלם.

Because in the order of the chain of descending worlds (hishtalshelus), He said to His world, “Enough,” and only in the higher worlds was there revelation, while below there was concealment.

This was needed because, as the worlds came down step by step, G-d set a limit (in the Sages' phrase, He “said to His world: Enough”). Only the higher worlds received open revelation; the lower worlds were left in concealment.

2 ואברהם המשיך שיהיה גלוי גם למטה ע"י שקרא בשם הוי' ואת הנפש אשר עשו בחרן⁷ ש"י"ח כו'

And Avraham drew [it] down so that it would be revealed below as well, through calling in the Name of Havayah, and “the souls that they had made in Charan,” the three hundred and eighteen, etc.,

Avraham brought this revelation down to the lower world in several ways. He called out in G-d's Name, and he brought people to faith: “the souls they had made in Charan.” The letters that follow, shin-yud-ches, evidently stand for 318, the number the Torah gives (Genesis 14:14) for the trained men of Avraham's household, whom the text joins to these souls.

ליטע אמונה בלבם כו' וגמ"ח ויטע אשל⁸ כו'. אך כ"ז אינו לפי ערך עשיה שלמעלה כי כדי להמשיך למטה הוצרך להמשיך מלמעלה.⁹

to plant faith in their hearts, etc., and acts of kindness: “And he planted an eshel (tamarisk),” etc. Yet all this is not in proportion to the action above, for in order to draw down below, he had to draw down from above.

He planted faith in their hearts and practiced kindness, which the text links with the eshel (tamarisk) he planted in Beer Sheva. Yet what reached below was small compared with what had to happen above: to bring even a little revelation down here, a great flow had to be drawn from above, so that after descending through all the worlds a little would still arrive.

SECTION 2 • ¶3-4

Love and awe that outshine the angels

3 ועי"ז היה תוספת אורות באצ"י וכמו ויעש דוד שם¹⁰ שהשמות שאינן נמחקין הם חיות המדות אל אלקים כו' חסד וחסד שבחסד כו' ע"י הלך ונסוע¹¹ רצוא ושוב¹² ועי"י גמ"ח כו'.

And through this there was an addition of lights in the World of Atzilus (Emanation), as in “And David made a name”: for the Names that may not be erased are the life-force of the emotive attributes (middos) — Kel, Elokim, etc. — Chesed (kindness), and Chesed of Chesed, etc. — through “going and journeying,” “running and returning,” and through acts of kindness, etc.

Avraham's service below also added light in Atzilus, the highest world. The text compares “And David made a name,” read as David “making” divine Names: the Names that by law may not be erased, such as Kel and Elokim, are the life-force of the divine attributes, so adding to them is adding light. Avraham did this through his “going and journeying,” which the text calls “running and returning,” the movement Ezekiel saw in the living creatures of the Chariot, and through his acts of kindness, adding Chesed and Chesed within Chesed.

וכמו שאמר מורי הה"מ ז"ל ע"פ בעמדם תרפינה כנפיהם.¹³ בעמדם בתפלה המלאכים מרפים אהוי"ר¹⁴ שלהם שנופלים ממדרגתם לגבי המשכות אהוי"ר שלמטה.

And as my teacher the Maggid, of blessed memory, said on [the verse] "When they stood, they let down their wings": when they stand in prayer, the angels let down their love and awe, for they fall from their level in comparison with the drawings-down of love and awe below.

The Alter Rebbe brings a teaching of his teacher, the Maggid of Mezritch, on Ezekiel's words "When they stood, they let down their wings." When people stand in prayer, the angels "let down" their wings, their love and awe, because next to the love and awe drawn down below, the angels fall from their level.

4 ולכאורה אינו מובן הרי היראה שלמטה היא מגושמת ומלובשת בגוף כו' אלא על ידי שממשיכין אור חדש

At first glance this is not understood: surely the awe below is material and clothed in a body, etc. Rather, [it is] through drawing down a new light,

The Alter Rebbe asks how this can be: a person's awe is physical and clothed in a body, so how can it outshine the angels? The answer is that the person draws down a new light.

כי מה שמעורר אהוי"ר שלא היה מקודם הרי ממשיך מלמעלה והמשכה זו היא באה דרך השתלשלות דרך עולם המלאכים וכאשר באה המשכת יראה זו מלמעלה אזי תרפינה כנפיהם לפי שהיא להם אור חדש.

for in arousing love and awe that did not exist before, one draws down from above, and this drawing down comes by way of the chain of descending worlds (hishtalshelus), by way of the world of the angels. And when this drawing down of awe comes from above, then "they let down their wings," because it is a new light for them.

When someone arouses love and awe he did not have before, he draws them from above, and this flow comes down through the chain of worlds, passing through the world of the angels. Because it is a light new to them, the angels "let down their wings."

וכך המשיך אברהם למעלה הגדלת האורות בכלים (טפ"ט פ"א כי ט' ספירות הן מחכמה ולמטה וג"פ פ"א רמ"ג וה"ח רמ"ח) הקב"ה רופא חולים כי כל עילה דבוק בעילתו

And in this way Avraham drew down, above, the growth of the lights in the vessels (nine times nine is eighty-one, for the Sefiros from Chochmah downward are nine; and three times eighty-one is 243; and [with] the five Chasadim, 248). The Holy One, blessed be He, heals the sick, for every cause cleaves to its own cause,

In the same way Avraham caused the lights within the vessels above to grow. The parenthesis gives the numbers: nine Sefiros from Chochmah down, nine times over, make 81; three times 81 is 243, the numerical value of Avram, and adding the five Chasadim gives 248, the value of Avraham. The text then speaks of G-d as the healer of the sick: ordinarily every cause cleaves to its own cause, so nothing is cut off from its source.

אך אני ישינה¹⁵ בגלותא ולכן היא חולת אהבה מחמת ההעלם וההסתר והמשכת הגלוי היא הרפואה והקב"ה מניח תפלין¹⁶ להיות חכמה

but "I am asleep" in exile, and therefore she is "sick with love" because of the concealment and hiding; and drawing down the revelation is the healing. And "the Holy One, blessed be He, puts on tefillin," to be Chochmah (wisdom),

But in exile the bride of the Song of Songs says "I am asleep," and so she is "lovesick": the concealment of G-dliness makes her ill with longing, and drawing down revelation heals her. The Talmud's statement that G-d "puts on tefillin" is read as G-d becoming, so to speak, Chochmah, the source that bestows.

כי כלם בחכמה עשית¹⁷ בחי עשיה כדי להיות בחי חכמה דהיינו להיות משפיע ההשפעה מניח תפלין לשון התקשרות והתחברות מלמעלה למטה ולכן מה כתיב בהו מי גוי גדול¹⁸ כו'.

for "You have made (asisa) them all with wisdom": the level of Asiyah (Action), in order to be the level of Chochmah, that is, to bestow the flow. "Puts on tefillin" is an expression of binding and joining from above downward. And therefore, what is written in them? "Who is a great nation," etc.

"You have made them all with wisdom" is read to say that the level of making (Asiyah) was made so that Chochmah would be a source that bestows, flowing into it; this is G-d "putting on tefillin," since tefillin express binding and joining from above to below. The Talmud asks what is written in G-d's tefillin and answers with verses in praise of Israel, such as "Who is a great nation."

כי עיקר השפעת החכמה¹⁹ היא בשביל ישראל להמשיך בהם בחיי חכמה בנשמתם כי מלאך הוא שליח. שבו ועיי' נשפע שפע החכמה אבל עיקר תכלית המכוון הוא בשביל ישראל.

For the main bestowal of Chochmah is for the sake of Israel, to draw the level of Chochmah into them, into their souls. For an angel is a messenger, in whom and through whom the flow of Chochmah is bestowed, but the main, intended purpose is for the sake of Israel.

This shows that Chochmah flows above all for Israel, to bring Chochmah into their souls. The angels are only messengers through whom the flow passes; its purpose is Israel.

SECTION 3 • ¶5-6

Moshe, above the chain of descent

5 והנה כל זה הוא ענין אברהם. אבל משה רבינו ע"ה המשיך גם למטה בבי"ע והיינו כי אברהם הוא חסד דאצי" אבל אית חסד ואית חסד²⁰ כו'.

Now, all this is the matter of Avraham. But Moshe our teacher, peace be upon him, drew down even below, into [the worlds of] Beriah, Yetzirah and Asiyah (Creation, Formation and Action). That is: Avraham is the Chesed (kindness) of the World of Atzilus (Emanation), but “there is Chesed and there is Chesed,” etc.

All this was Avraham's work. Moshe went further and drew G-dliness down even into the three lower worlds, Beriah, Yetzirah and Asiyah. Avraham is the Chesed of Atzilus, but the Zohar distinguishes two kinds of Chesed, a higher and a lower.

ומשה²¹ כי מן המים²² כו' שמטה ראשונה²³ (ויש בזה דעות אם שמטה שלימה שבע אלפין שנים או עולם התהו נקרא²⁴ שמטה כמבואר בכהאריז"ל) אלא שנמשך למטה בעולם האצי"י

And Moshe, “for from the water,” etc., [is from] the first Shemitah (and there are opinions about this: whether [it was] a complete Shemitah of seven thousand years, or [whether] the World of Tohu is called a Shemitah, as explained in the writings of the Arizal), only that he was drawn down below, into the World of Atzilus.

Moshe's higher Chesed is hinted in his name, given “for from the water I drew him.” That water is the “first Shemitah,” an earlier cosmic cycle; the parenthesis notes the views, a full cycle of seven thousand years or, as the Arizal's writings explain, the World of Tohu. Moshe's soul is rooted there and was only drawn down into Atzilus.

ולכן המשיך ויקרא הוי"ה דקאי על משה שהוא קרא והמשיך ממזלות להיות אבא דאצי" שאבא יונק ממזל החי^{25,26} כו'.

Therefore he drew down: "And he called: Havayah, Havayah," which refers to Moshe, that he called and drew down from the mazalos, to be Abba (Chochmah) of Atzilus, for Abba draws from the eighth mazal, etc.

So Moshe could draw from a still higher source. The verse "And he called: Havayah, Havayah," which opens the Thirteen Attributes of Mercy, is read as Moshe calling and drawing down, from the mazalos (the sources of flow in the "beard" of Arich Anpin), the light that becomes Abba, the Chochmah of Atzilus. As Etz Chaim explains, Abba draws from the upper mazal, the eighth tikkun, called "notzer chesed."

והיינו מלמעלה מן ההשתלשלות²⁷ כידוע ענין ההשתלשלות ד"מ שמחכמה נעשה הבנה ומדות וממדות מחשבה כו'

And this is from above the chain of descending worlds (hishtalshelus), as is known concerning the chain of descending worlds: by way of analogy, from Chochmah (wisdom) comes understanding and the emotive attributes (middos), and from the emotive attributes, thought, etc.

This flow comes from above the whole chain of descent. Within the chain, each level unfolds from the one above it, as in a person wisdom gives rise to understanding and emotion, and emotion to thought, and so on.

והרי לפ"ע ההשתלשלות רחוק הוא רוחניות מגשמיות כמו מעשה גשמי נגד דבור רוחני אבל למעלה מן ההשתלשלות אין ערוך כו' ורוחניות וגשמיות שוים ממש.

Now, relative to the chain of descending worlds, spirituality is far from physicality, like a physical deed compared with spiritual speech. But above the chain of descending worlds there is no comparison, etc., and spirituality and physicality are truly equal.

Within that chain the spiritual is far from the physical, as a physical deed is far from spiritual speech. Above the chain nothing compares to G-d at all, so the spiritual and the physical are truly equal before Him; this is why Moshe could reach even the physical world.

6 והמשיך זה משה ע"י בחי' מ"ה בטול כמ"ש כי אל דעות²⁸ ה' ב' דעות שמלמטה למעלה שוה כמו מלמעלה למטה שאינו תופס מקום.

And Moshe drew this down through the level of Mah ("what"), self-nullification (bittul), as it is written, "For G-d is a G-d of knowledges": two knowledges, that from below upward is the same as from above downward, since it takes up no space.

Moshe drew this down through his self-nullification, called mah ("what"), after his words "and what are we"; mah is also the Name of 45, explained in paragraph 7. The verse calls G-d "a G-d of knowledges," in the plural: there are two perspectives, from below looking up and from above looking down, and before G-d they are the same, because what is below takes up no space before Him.

ולכן המשיך אוא"ס גם בעשיה ומצות מעשיות תרומות מעשרות כנודע ענין אופן בתוך אופן שהעליון מקיף למטה יותר ומורגש ונראה זה באופנים שבעשיה.

Therefore he drew the Infinite Light (Or Ein Sof) down even into the World of Asiyah (Action) and practical mitzvos, terumos [and] tithes, as is known concerning “a wheel (ofan) within a wheel”: the higher encompasses further down, and this is felt and seen in the ofanim of Asiyah.

Therefore Moshe could draw the Infinite Light into Asiyah and into mitzvos done with physical things, such as separating terumah and tithes from produce. The image is Ezekiel’s “wheel within a wheel”: the higher, outer wheel encompasses and reaches further down, and this can be sensed and seen in the ofanim (“wheels”) of Asiyah.

אבל כך הוא ג"כ למעלה מעלה וע"י בטול זה נעשה ולא תחללו²⁹ כו' שאינו מפסיק העוה"ז כלום מאחר דכולא קמיה כלא ולפני בריאת העולמות ולאחר ימות עולם שאין שם מפסיק כו'

But so it is also far above. And through this self-nullification “And you shall not profane (techalelu),” etc., comes about: that this world does not interrupt at all, since “all before Him is as nothing,” and [it is as] before the creation of the worlds and after the days of the world, where nothing interrupts, etc.

The same holds in the highest realms too. Through this self-nullification “And you shall not profane” is fulfilled, the word techalelu, “profane,” being related to chalal, an empty space: this world forms no interruption at all, since “all before Him is as nothing,” just as nothing interrupts before the creation of the worlds, or after “the days of the world.”

ובבטול זה למד רב יהודה אימתא דמאריי עליה³⁰ אין זה ילוד אשה כו'. ולכן היה פטור מתפלה כו'.

And with this self-nullification Rav Yehudah studied: “The awe of his Master was upon him”; “This one is not born of a woman,” etc. Therefore he was exempt from prayer, etc.

Rav Yehudah, one of the sages of the Talmud, studied with this self-nullification: the Talmud speaks of “the awe of his Master upon him,” and his teacher Shmuel said of him, “This one is not born of a woman.” Because his study was of this kind, the text adds, he was exempt from prayer.

SECTION 4 • 17-9

Torah and mitzvos: “Moshe would speak”

7 והנה ע"י לימוד התורה בבטול זה ממשיך פנימית וע"י מצות מקיפים ולבושים והם בחי' מ"ה וב"ן.

Now, through the study of Torah with this self-nullification (bittul), one draws down the inner dimension (pnimiyus), and through the mitzvos, encompassing [lights] (makifim) and garments; and these are the levels of Mah and Ban.

Torah studied with such self-nullification draws G-dliness inward, as an inner light, while the mitzvos draw it as encompassing lights and garments. These correspond to Mah and Ban, two ways of spelling out the letters of the Name Havayah, whose sums are 45 and 52.

וזהו כי הוי' אלקיך הוי' מ"ה אלקיך ב"ן אש אוכלה כמשל הנותן אש סביב הכלי ובתוכה כו' וד"ל:³¹

And this is [the meaning of] “For Havayah your G-d (Elokecha)” — Havayah is Mah, Elokecha is Ban — “is a consuming fire,” as in the analogy of one who places fire around a vessel and inside it, etc. And this suffices for the discerning.

This is the meaning of “For Havayah your G-d is a consuming fire”: Havayah is Mah, the inner light of Torah, and “your G-d” (Elokim) is Ban, the encompassing light of the mitzvos. Together they are like fire placed both around a pot and inside it, burning from within and from without, as paragraph 9 will apply.

8 וזהו משה ידבר מלמעלה למטה ע"י בחי' מ"ה³² בטול הוא המשכת אור א"ס גם בבחי' עשיה כי הגם שגם אברהם היה הולך ונסוע.

And this is [the meaning of] “Moshe would speak”: from above downward, through the level of Mah, self-nullification (bittul), which is the drawing down of the Infinite Light (Or Ein Sof) even into the level of Asiyah (Action). For although Avraham, too, was “going and journeying,”

Now the opening verse is explained. “Moshe would speak” means a flow from above downward, through Moshe’s self-nullification (mah), which draws the Infinite Light even into Asiyah. Avraham too served G-d by “going and journeying.”

אך היינו בהאוי"ר שלו והגם שאח"כ המשיך מלמעלה. אבל הכל דרך אוי"ר שלו משא"כ ע"י התורה שהיא חכמתו ית' כו'.

yet that was through his love and awe; and although afterward he drew down from above, still it was all by way of his love and awe. Not so through the Torah, which is His wisdom, may He be blessed, etc.

But Avraham’s service came through his own love and awe, and even when he later drew down from above, it all came by way of his love and awe. Moshe’s drawing down is different, because it comes through the Torah, which is G-d’s own wisdom.

9 וכח זה של התורה ומצות הוא נמשך גם למטה להיות אש אוכלת מבית ומבחוץ לכלות ולשרוף את נה"ב

And this power of the Torah and mitzvos is drawn down below as well, to be “a consuming fire” from within and from without, to consume and burn up the animal soul,

The power of the Torah and mitzvos reaches down here too, as a “consuming fire” from within and from without, to burn away the animal soul.

כי כל עיקר ההמשכה הוא בשביל שיקויים לעתיד עתידים צדיקים³³ שיאמרו לפנייהם קדוש שיתהפך בי"ע לאצילות

for the whole essence of the drawing down is so that in the future [the saying] will be fulfilled, “The righteous are destined to have ‘Holy’ said before them”: that [the worlds of] Beriah, Yetzirah and Asiyah (Creation, Formation and Action) will be transformed into the World of Atzilus (Emanation).

The whole purpose of this drawing down is the future, when the Sages’ saying will come true that “Holy” will be said before the righteous, as it is said before G-d. Then Beriah, Yetzirah and Asiyah will be transformed into Atzilus.

כי שמים כעשן נמלחו³⁴ כו' שמים חדשים וארץ חדשה.³⁵ שמים חדשים רזין דאורייתא כו'. דהיינו שלא יהי פנימית ומקיפים דבי"ע כ"א דאצי".

For “the heavens shall vanish like smoke,” etc.; “new heavens and a new earth.” “New heavens” are the secrets of the Torah, etc. That is, there will not be the inner dimension (pnimiyus) and the encompassing [lights] of Beriah, Yetzirah and Asiyah, but rather [those] of Atzilus.

Isaiah foretells that “the heavens shall vanish like smoke” and that G-d will create “new heavens and a new earth,” and the “new heavens” are the secrets of the Torah. The inner and encompassing lights will then no longer be those of the lower worlds but those of Atzilus.

SECTION 5 • 110-12

“And G-d would answer him”

10 וזהו והאלהים יעננו³⁶ אלהים לי שררה כמ"ש בתניא בחינוך קטן. היינו מלכות דבי"ע שם הוא המשכת התורה זרעים חסד דנוקי כו'. יעננו לשון עונה הוא כמארז"ל עונה אחריהן מה שהן³⁷ אומרים כו'.

And this is [the meaning of] “And G-d would answer him”: Elokim is an expression of rulership, as is written in the Tanya, in Chinuch Katan. That is, Malchus (sovereignty) of Beriah, Yetzirah and Asiyah (Creation, Formation and Action): there is the drawing down of the Torah, Zera'im (Seeds), the Chesed (kindness) of Nukva (the feminine / Malchus), etc. “Would answer him” (ya'anenu) is an expression of responding, as our Sages, of blessed memory, said: “He responds after them what they say,” etc.

Now the second half of the verse, “And G-d would answer him.” Elokim denotes rulership, as the Alter Rebbe notes, citing the part of the Tanya called Chinuch Katan, and here it means Malchus of the lower worlds, into which the Torah is drawn: the orders of the Mishnah correspond to Malchus's attributes, Zera'im, the first order, being the Chesed of Nukva. “Would answer” means responding, as in the Mishnah's rule that one who has the Hallel recited for him by those who cannot fulfill his duty “responds after them what they say.”

11 וענין יעננו שכשם שממשיך בחי' משה בחי' בטול בבחי' ולא תחללו כו' להיות המשכת אור א"ס במלכות דבי"ע כך עונה בחי' המלכות להיות אתהפכא דבי"ע ג"כ להיות מבי"ע אצילות. שכל התורה היא המשכה במלכות.

And the meaning of “would answer him” is: just as the level of Moshe, the level of self-nullification (bittul), draws down at the level of “And you shall not profane,” etc., so that there is a drawing down of the Infinite Light (Or Ein Sof) into Malchus (sovereignty) of Beriah, Yetzirah and Asiyah (Creation, Formation and Action), so the level of Malchus responds, to bring about a transformation (is'hapcha) of Beriah, Yetzirah and Asiyah as well, making Beriah, Yetzirah and Asiyah into the World of Atzilus (Emanation). For the whole Torah is a drawing down into Malchus.

“Would answer him” means a response from below that matches the flow from above. Moshe's self-nullification, which leaves no “empty space” (“And you shall not profane”), draws the Infinite Light into Malchus of Beriah, Yetzirah and Asiyah, and Malchus answers by being transformed, so that the lower worlds themselves become Atzilus. This can happen because all of the Torah is a drawing down into Malchus.

12 ולכן אמרו תלמוד בבריאה³⁸ ומשנה ביצירה ומקרא בעשי'. ולכאורה אינו מובן והלא מקרא יותר נעלה.

Therefore they said: Talmud is in the World of Beriah (Creation), Mishnah in the World of Yetzirah (Formation), and Scripture in the World of Asiyah (Action). At first glance this is not understood: is Scripture not more exalted?

The Kabbalists taught that Talmud is in Beriah, Mishnah in Yetzirah and Scripture in Asiyah. This seems backward, since Scripture is the most exalted of the three.

אלא דקאי על המשכה שבמקרא ממשיך עד עשיה. ובתלמוד אינו ממשיך רק עד הבריאה. וכשם שממשיך במלכות בתלמוד במלכות דבריאה כך כו'.

Rather, it refers to the drawing down: through Scripture one draws down as far as Asiyah, while through Talmud one draws down only as far as Beriah. And just as one draws down into Malchus (sovereignty) — through Talmud, into the Malchus of Beriah — so, etc.

The answer is that the teaching speaks of how far each draws down, not of its rank. Scripture draws all the way down into Asiyah, while Talmud draws only as far as Beriah; and just as Talmud draws into the Malchus of Beriah, so with the others.

SECTION 6 • ¶13

G-d studies opposite him

13 וזהו הקב"ה שונה כנגדו.^{39,40} דהקב"ה נקי מלכות ג"כ שהוא ברוך ונמשך למטה במלכות ושונה כנגדו היא התורה שממשיך בה

And this is [the meaning of] “The Holy One, blessed be He, studies (shoneh) opposite him.” For “the Holy One, blessed be He” is also called Malchus (sovereignty), in that He is blessed and drawn down below into Malchus; and “studies opposite him” is the Torah that he draws down into it,

This also explains the teaching of Tanna DeBei Eliyahu that when a scholar studies, “the Holy One, blessed be He, studies opposite him.” “The Holy One, blessed be He” can denote Malchus, because “blessed” (baruch) implies being drawn down; “studies opposite him” is the Torah that the student draws into Malchus.

דהיינו והאלקים יעננו דלמעלה לא שייך לומר שונה כנגדו שהרי כבר היתה שם התורה ואני הוי"ה לא שנית⁴¹ ומשם הוא ממשיך

that is, "And G-d would answer him." For above, it does not apply to say "studies opposite him," since the Torah was already there, and "I, Havayah, have not changed (shanisi)," and it is from there that he draws down;

This is "And G-d would answer him." Above, one cannot speak of G-d "studying opposite" anyone, for the Torah is already there and, as the prophet says, "I, Havayah, have not changed"; that is the source from which the student draws. The words are related: shoneh, "studies," also suggests change, and above there is none: "I have not changed (shanisi)."

אלא על המלכות שממשיך בה התורה שלא היה בה וע"ז אמרו שנעשו התחדשות הקב"ה שונה כנגדו כו'.

rather, [it is said] of Malchus, into which he draws down the Torah that had not been in it; and of this, that a renewal came about, they said: "The Holy One, blessed be He, studies opposite him," etc.

The saying refers to Malchus, into which the student draws Torah that was not in it before. Because something new happens there, the Sages could say that G-d "studies opposite him."

בקולו של משה⁴² קול הוא המשכה⁴³ מהבל הלב שלפי ערך בחי' הבטול כך הוא בחינת

"With the voice of Moshe": voice is a drawing down from the breath of the heart, so that according to the measure of the level of self-nullification (bittul), so is the level of

The Talmud reads "G-d would answer him with a voice" as "with the voice of Moshe." A voice carries the breath of the heart outward, so the measure of what is drawn down depends on the measure of one's self-nullification.

ההמשכה שאינו דומה המשכת רב יהודה או רשב"י לדידן הגם שכולם לומדים צירופי אותיות ההם עצמם אעפ"כ ההמשכה היא משתנה לפי בטול כו' וד"ל:

the drawing down. For the drawing down of Rav Yehudah or Rabbi Shimon bar Yochai is not like ours: although all of them study those very same combinations of letters, nevertheless the drawing down varies according to self-nullification, etc. And this suffices for the discerning.

So the drawing down of Rav Yehudah or of Rabbi Shimon bar Yochai is not like ours. All study the same combinations of letters, but what each draws down varies with his self-nullification.

IN ONE'S AVODAH

Torah study is to be carried on in self-nullification, for although all study the same letters, what a person draws down depends on his self-nullification. Love and awe aroused in prayer, though clothed in a body, draw a new light that surpasses the angels, and the Torah and mitzvos are a fire within and without that burns away the animal soul.

QUESTIONS FOR DISCUSSION

1. Why do love and awe aroused in a body outshine the love and awe of the angels?
2. How does Moshe's drawing down through the Torah differ from Avraham's drawing down through his own love and awe?
3. What does it mean that above the chain of descent the spiritual and the physical are equal, and why does this let Moshe reach the practical mitzvos?
4. Why is Scripture placed in Asiyah, the lowest world, if it is the most exalted part of the Torah?
5. If everyone studies the same letters of the Torah, why does what each person draws down differ?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 משה ידבר

The note refers the reader to the Rebbe's own source notes on this maamar, printed earlier in the Kehot edition.

KEHOT'S NOTE

ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. בבוך 1824 ז, ג בכותרת: ביאור.

2 משה ידבר

At Mount Sinai, as the sound of the shofar grew ever stronger, "Moshe would speak, and G-d would answer him with a voice." The maamar opens with these words and explains them from paragraph 8 on.

שמות י"ט:ט"ט Exodus 19:19

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחֶזֶק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֵנוּ בְּקוֹל:

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

3 כי הנה . . ועיי גמ"ח כו'

The note sends the reader to Or HaTorah on Terumah, page 1525, for the passage from "For behold" (Avraham calling in the Name of Havayah) to "through acts of kindness" in paragraph 3.

KEHOT'S NOTE

ראה אוה"ת פ' תרומה ע' איתקכה.

4 שע"י רבוי אורות נעשה הגדלת הכלים

The note quotes this maamar: "For when the vessel is a vessel to receive the light, then through the abundance of light in the vessel, the vessel grows.

KEHOT'S NOTE

"דכאשר הכלי הוא כלי לקבל את האור, הנה עיי ריבוי האור בהכלי נעשה הגדלה בהכלי, והוא שעיי המצות ממשיכים גילוי אוא"ס ועיי ריבוי האורות בהכלים נעשה הגדלת הכלים" — ד"ה יו"ט של ר"ה תרס"ה.

5 ויקרא אברהם בשם ה' אל עולם

Kehot's note points to Genesis 31:33 for these words.

בראשית ל"א:ג' Genesis 31:33

KEHOT'S NOTE

בראשית לא, לג.

6 ויקרא אברהם בשם ה' אל עולם

In Beer Sheva Avraham "planted an eshel, and called there in the Name of Havayah, G-d of the world." The Alter Rebbe reads "called" as drawing the Name Havayah down so that it is revealed in the world. (Kehot's note prints Genesis 31:33, a misprint for 21:33.)

בראשית כ"א:ל"ג Genesis 21:33

וַיִּטַּע אֵשֶׁל בְּבֶאֱר שְׁבַע וַיִּקְרָא שָׁם בְּשֵׁם ה' אֵל עוֹלָם:

And Abraham planted a tamarisk-tree in Beer-sheba, and called there on the name of the L-RD, the Everlasting G-d.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

PARAGRAPH 2

7 ואת הנפש אשר עשו בחרן

Avram set out for Canaan with Sarai, Lot, their possessions "and the souls they had made in Charan." The Alter Rebbe counts these souls, in whose hearts Avraham planted faith, among the ways he revealed G-d below.

בראשית י"ב:ה' Genesis 12:5

וַיֵּקַח אַבְרָם אֶת־שָׂרִי אִשְׁתּוֹ וְאֶת־לוֹט בְּרָאָהּ וְאֶת־כָּל־רְכוּשָׁם אֲשֶׁר רָכְשׁוּ וְאֶת־הַנֶּפֶשׁ אֲשֶׁר־עָשׂוּ בְּחָרָן וַיֵּצְאוּ לְלֶכֶת אֶרְצָה כְּנָעַן וַיָּבֹאוּ אֶרְצָה כְּנָעַן:

And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

בראשית יב, ה.

8 ויטע אשל

"And he planted an eshel in Beer Sheva, and called there in the Name of Havayah, G-d of the world." Here the eshel stands for Avraham's acts of kindness.

בראשית כ"א:ל"ג Genesis 21:33

וַיִּטַּע אֵשֶׁל בְּבֶאֱר שְׁבַע וַיִּקְרָא שָׁם בְּשֵׁם ה' אֵל עוֹלָם:

And Abraham planted a tamarisk-tree in Beer-sheba, and called there on the name of the L-RD, the Everlasting G-d.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

9 אך כ"ז אינו לפי ערך עשי . . להמשיך מלמעלה

The note quotes Or HaTorah's explanation of this line: in order to draw down a little below, the drawing down above must be very great, so that after the chain of descent a little at a time will be drawn down below as well.

KEHOT'S NOTE

ור"ל שכדי להמשיך מעט למטה צ"ל למעלה ההמשכה רב במאד עד שאחר ההשתלשלות יומשך גם מעט למטה. — אוה"ת פ' נצבים ע' איתקכו.

PARAGRAPH 3

10 ויעש דוד שם

"And David made a name when he returned from striking down Aram." The Alter Rebbe reads "made a name" as making divine Names, that is, adding light in Atzilus.

שמואל ב ח':י"ג II Samuel 8:13

וַיַּעַשׂ דָּוִד שֵׁם בְּשֹׁבוֹ מִהַכּוֹתוֹ אֶת־אַרָם בְּגִיא־מִלָּח שְׁמוֹנֶה עָשָׂר אֶלֶף:

And David got him a name when he returned from smiting the Arameans in the Valley of Salt, even eighteen thousand men.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
KEHOT'S NOTE

שמואל ב, ח, יג.

11 הלוח ונסוע

“And Avram journeyed, going and journeying toward the south.” The text uses Avraham’s “going and journeying” for the service through which he added light above.

בראשית י"ב:9

ויסע אברהם הלוח ונסוע הנגבה:

And Abram journeyed, going on still toward the South.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

12 רצוא ושוב

In Ezekiel’s vision of the Chariot, “the living creatures ran and returned like the appearance of a flash.” The text pairs this running and returning with Avraham’s “going and journeying.”

Ezekiel 1:14

והחיות רצוא ושוב כמראה הברק:

And the living creatures ran and returned as the appearance of a flash of lightning.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

13 וכמו שאמר מורי הה"מ ז"ל ע"פ בעמדם תרפינה כנפיהם

The note gives the place of this teaching of the Maggid in his Or Torah (Kehot edition), page 68a.

KEHOT'S NOTE

אוריית (הוצאת קה"ת) סח, א.

14 מרפים אהוי"ר

The note points to Sefer HaMaamarim 5668, at the end of page 224, for a discussion of the angels “letting down” their love and awe.

KEHOT'S NOTE

ראה סה"מ תרס"ח ס"ע רכד.

PARAGRAPH 4

15 אני ישונה

“I am asleep, but my heart is awake; the voice of my beloved knocks.” The text applies “I am asleep” to the exile, whose concealment leaves her “lovesick.”

Song of Songs 5:2

אני ישנה ולבי ער קול דודי דופק פתחי ילי אחתי רעיתי יונתי תמתי שראשי נמלא טל קנצותי רסיסי לילה:

I sleep, but my heart waketh; Hark! my beloved knocketh: ‘Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.’

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

16 והקב"ה מניח תפילין

Rabbi Avin bar Rav Adda, citing Rabbi Yitzchak, derives that the Holy One, blessed be He, puts on tefillin; the Talmud then asks what is written in them and answers with

verses in praise of Israel, among them “For who is a great nation.” The Alter Rebbe reads G-d’s tefillin as Chochmah bound to the world from above, for Israel’s sake.

Berakhot 6a:17-18

אמר רבי אבין בר רב אדא, אמר רבי יצחק: מנין שהקדוש ברוך הוא מניח תפילין שנאמר: “נשבע ה' בימינו ובזרוע עזו.” “בימינו” — זו תורה, שנאמר: “מימינו אש דת למו”, “ובזרוע עזו” — אלו תפילין, שנאמר: “ה' עז לעמו יתן”.

Rab Abin b. Rab Adda said in the name of R. Isaac : Whence is it that the Holy One, blessed be He, lays Tefillin ? As it is said, “The L-rd hath sworn by His right hand, and by the arm of His strength” (Is. Ixii. 8). “By His right hand” means Torah ; as it is said, “At His right hand was a fiery law unto them” (Deut. xxxiii. 2); “by the arm of His strength” means Tefillin, as it is said, “The L-rd will give strength unto ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות ו, א.

17 כולם בחכמה עשית

“How many are Your works, G-d! You have made them all with wisdom.” The Alter Rebbe reads “made” as the level of Asiyah, which comes about through Chochmah so that Chochmah may flow into it.

Psalms 104:24

מה רבו מעשיך ה' כלם בחכמה עשית מלאה הארץ קנינה:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהלים קד, כד.

18 מי גוי גדול

“For who is a great nation that has G-d so close to it, as Havayah our G-d is whenever we call to Him?” It is one of the verses the Talmud says are written in G-d’s tefillin, showing that the flow of Chochmah is for Israel.

Deuteronomy 4:7

כי מי־גוי גדול אשר־לו אלקים קרבים אליו כהי אלקינו בכל־קראנו אליו:

For what great nation is there, that hath G-d so nigh unto them, as the L-RD our G-d is whensoever we call upon Him?

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

דברים ד, ז.

19 עיקר השפעת החכמה

In the second maamar of Yisro (68a), the revelation of G-dliness out of hiding is called the healing of the soul’s lovesickness, and G-d’s tefillin are explained as the binding of the Infinite Light with Chochmah: what is written in them is “And who is like Your people Israel,” for the tefillin

are the binding of the Infinite Light with Israel, who are called "first," the level of Chochmah.

KEHOT'S NOTE

ראה גם לעיל סט, א.

PARAGRAPH 5

20

אית חסד ואית חסד

On "For Your kindness is great above the heavens," Rabbi Yosi says: "There is Chesed and there is Chesed," a higher Chesed above the heavens and a lower Chesed. The Alter Rebbe uses it to set Moshe's higher source above Avraham's Chesed of Atzilus.

Zohar I, 219a, ריט, זח"א

KEHOT'S NOTE

זח"א ריט, א.

21

אית חסד — ומשה

The note records the reading of manuscript volume 80 at this point, from "there is Chesed" to "And Moshe": it reads "And Moshe, etc."

KEHOT'S NOTE

בנוך 80 ומשה כו'.

22

כי מן המים

Pharaoh's daughter named him Moshe, "for from the water I drew him." The Alter Rebbe reads the water as the "first Shemitah," the higher root of Moshe's soul.

Exodus 2:10, שמות ב', י

וַיִּגְדַּל הַיֶּלֶד וַתִּבְאֶהוּ לְבִת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר
כִּי מִן־הַמֵּיִם מָשִׁיתִהוּ:

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

שמות ב, י.

23

שמטה ראשונה

In Shemos (51d) Torah Ohr says that the first Shemitah came from the attribute of Chesed, when service and Torah took another form and all was good and kindness, unlike the present Shemitah, from the attribute of fear; it cites Sefer HaTemunah's view of seven Shemitos and says that the Arizal disagreed and explained that the first Shemitah was not a physical world like ours.

KEHOT'S NOTE

ראה לעיל נא, ד. לקמן עו, ב בהערה שם.

24

ויקרא ה' ה'

When G-d passed before Moshe, "he called: Havayah, Havayah, Kel, merciful and gracious," the opening of the

Thirteen Attributes of Mercy. The Alter Rebbe reads the one who called as Moshe, drawing down from the mazalos.

Exodus 34:6, שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חַסֵּד וְאֱמֶת:

And the L-RD passed by before him, and proclaimed: "The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

שמות לד, ו.

25

שאבא יונק ממזל הח'

The Idra Zuta calls the beard of the Holy Ancient One "the mazal of all," to which all the upper and lower mazalos look and on which the life and sustenance of all depend, and it names the supernal will that spreads down into the beard "notzer chesed." It does not speak of Abba here: that Abba draws from this upper, eighth mazal is spelled out in Etz Chaim, which the Kehot note cites with it.

Zohar III, 289b, זח"ג רפט,

KEHOT'S NOTE

ראה זח"ג רפט, ב. ע"ח שער הכללים פ"ה. ובכ"מ.

26

שאבא יונק ממזל הח'

Etz Chaim explains that the beard of Arich Anpin has two mazalos, the upper, "notzer chesed" (the eighth tikkun), and the lower, "venakeh" (the thirteenth), and that Abba draws from the upper, eighth mazal and Imma from the lower.

עץ חיים, שער הכללים ה':ב"ב:2 Sefer Etz Chaim, Shaar HaKlalim

... והעני הוא דע כי בדיקנא דא"א יש תרין מזלות מזל עליון נוצר חסד שהוא תיקון ח' ומזל תחתון נוקה שהוא תיקון ה"ג והנה אבא יונק ממזל ח' עליון ואמא ממזל תחתון והנה בטש מזל עליון במזל תחתון ומכח בטישה זו שאין אנו יכולים לפרש פ"י בטישה זו מה ענינה ואז יוצאין משם ה"ח ממזל עליון וה"ג ממזל תחתון ואז מזל עליון נותן אותן ה"ח דיליה לאבא ומזל התחתון נותן ה"ג דיליה לאמא ואחרי שקבלו אר"א חו"ג אלו מבי מזלות אז מזדווגים אר"א ואז נותן אבא ה"ח לאמא ואז נכללין ...

Sefer Etz Chaim (Public Domain)

27

והיינו מלמעלה מן ההשתלשלות

The note records that a passage further on in Torah Ohr, on 111b, refers back to this explanation of what is above the chain of descent.

KEHOT'S NOTE

לקמן קיא, ב מציין לכאן.

PARAGRAPH 6

28

כי אל דעות ה'

In Chanah's prayer: "For G-d is a G-d of knowledges, and by Him actions are weighed." The Alter Rebbe reads the

plural “knowledges” as two perspectives, from below and from above, which are the same for Him.

I Samuel 2:3:ג' א ב: שמואל

Havayah אל־תרבו תִּדְבְּרוּ גְבוּהָהּ גְבוּהָהּ יֵצֵא עֲתָק מִפִּיכֶם כִּי אֵל דְּעוֹת Havayah וְלוֹ נִתְּכֵנוּ עֲלֹלוֹת:

Multiply not exceeding proud talk; Let not arrogance come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

שמואל-א ב, ג. ראה סידור מד, ב. ובהגהות לשם באוה"ת נ"ך כרך ב ע' תתקעו. מצות זכירת עמלק פרק א (דרך מצותיך צד, ב). שרש מצות התפלה פרק כג (קבו, ב).

29

ולא תחללו

“And you shall not profane My holy Name, and I shall be sanctified among the children of Israel.” The Alter Rebbe reads it as leaving no empty space: this world forms no interruption before G-d.

ויקרא כ"ב:ל"ב Leviticus 22:32

וְלֹא תַחֲלִלוּ אֶת־שֵׁם קְדוֹשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדְּשְׁכֶם:

And ye shall not profane My holy name; but I will be hal- lowed among the children of Israel: I am the L-RD who hal- low you,

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

30

אימתא דמארי עלי

The Talmud explains Rav Yehudah's conduct by “the awe of his Master upon him,” citing Shmuel's words about him: “This one is not born of a woman.” The Alter Rebbe cites it for the self-nullification with which Rav Yehudah studied.

Niddah 13a:7-8 ח' א: י"ג נדה

וְהִיכָא אֵיתְמַר דְּאַבְיִי? אַהֲא דִתְנִן: הֵיכָא אוֹכֵל בְּתִרְוּמָה, וְהִרְגִישׁ שְׁנִידָעָעוּ אִיבְרִי — אוֹחוּ בְּאַמְתּוֹ, וּבֹלַע אֶת הַתְּרִוּמָה. אוֹחוּ? וְהִתְנִיָּא: רַבִּי אֱלִיעֶזֶר אוֹמֵר: כָּל הָאוֹחוּ בְּאַמְתּוֹ וּמִשְׁתֵּין — כְּאִילוּ מְבִיא מְבוּל לְעוֹלָם! אָמַר אַבְיִי: בְּמִטְלִית עָבָה.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

נדה יג, א.

PARAGRAPH 7

31

כי הויי אלקיך

“For Havayah your G-d is a consuming fire, a jealous G-d.” The Alter Rebbe reads Havayah as Mah and “your G-d” as Ban, inner and encompassing light, together a fire within and around.

Deuteronomy 4:24 ד' כ"ד דברים

כִּי Havayah אֱלֹהֶיךָ אֵשׁ אֹכֶלֶת הוּא אֵל קָנָא:

For the L-RD thy G-d is a devouring fire, a jealous G-d.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

PARAGRAPH 8

32

משה . . עיי בחיי מ"ה

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

לקמן פד, א מציין לכאן.

PARAGRAPH 9

33

עתידיים צדיקים

Rabbi Elazar says: “The righteous are destined to have ‘Holy’ said before them, as it is said before the Holy One, blessed be He.” The Alter Rebbe sees this as the goal of the drawing down: the lower worlds transformed into Atzilus.

Bava Batra 75b ע"ה בבא בתרא

KEHOT'S NOTE

ב"ב עה, ב. נסמן לעיל יח, ד.

34

כי שמים כעשן נמלחו

“For the heavens shall vanish like smoke, and the earth shall wear out like a garment.” The Alter Rebbe reads it as the passing of the lights of the lower worlds.

ישעיהו נ"א:6 Isaiah 51:6

שָׁאוּ לַשָּׁמַיִם עֵינֵיכֶם וְהִבִּטּוּ אֶל־הָאָרֶץ מִתַּחַת כִּי־שָׁמַיִם כַּעֲשָׁן נִמְלָחוּ וְהָאָרֶץ כַּבִּגְד תִּבְלָה וְיִשָּׁבְהָ כְּמוֹ־כֵן יְמוֹתָיו וְיִשְׁוּעָתִי לְעוֹלָם תִּהְיֶה וְצִדְקָתִי לֹא תִתָּחַת:

Lift up your eyes to the heavens, And look upon the earth be- neath; For the heavens shall vanish away like smoke, And the earth shall wax old like a garment, And they that dwell therein shall die in like manner; But My salvation shall be for ever, And My favour shall not be abolished.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

ויקרא ו'ב:2 Leviticus 6:2

צוֹ אֶת־אַהֲרֹן וְאֶת־בָּנָיו לֵאמֹר זֹאת תֹּרַת הָעֹלָה הוּא הָעֹלָה עַל מוֹקְדָה עַל־הַמִּזְבֵּחַ כָּל־הַלֵּילָה עַד־הַבֹּקֶר וְאֵשׁ הַמִּזְבֵּחַ תֹּקֵד בּוֹ:

Command Aaron and his sons, saying: This is the law of the burnt-offering: it is that which goeth up on its firewood upon the altar all night unto the morning; and the fire of the altar shall be kept burning thereby.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

ישע"י נא, ו. ראה לקו"ת חוקת סה, א [ומקבילו באוה"ת פ' חוקת ע' תתפז]. שם ויקרא ו, ב. שה"ש ז, א.

35

שמים חדשים וארץ חדשה

“For behold, I create new heavens and a new earth.” The Alter Rebbe explains the new heavens as the secrets of the Torah, and the renewal as the lights of Atzilus replacing those of the lower worlds.

ישעיהו ס"ה:י"ז Isaiah 65:17

כִּי־הִנְנִי בּוֹרֵא שָׁמַיִם חֲדָשִׁים וָאָרֶץ חֲדָשָׁה וְלֹא תִזְכְּרֶנָּה הָרָאשׁוֹנוֹת וְלֹא תִעֲלֶינָה עָלֶיכֶם:

For, behold, I create new heavens And a new earth; And the former things shall not be remembered, Nor come into

mind. .

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
KEHOT'S NOTE

ישע"י סה, יז. כמ"ש בתנ"א בחנוך קטן:

PARAGRAPH 10

36

והאלהים יענו

"Moshe would speak, and G-d would answer him with a voice." The Alter Rebbe reads "G-d" (Elokim) as Malchus of the lower worlds, which answers what Moshe draws down.

שמות י"ט:19: Exodus 19:19

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחֶזֶק מְאֹד מִשֵּׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֵנוּ בְּקוֹל:

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

37

עונה אחריהן מה שהן אומרים

The Mishnah rules that one for whom a slave, a woman or a minor recites the Hallel "responds after them what they say." The Alter Rebbe uses the word "responds" for Malchus answering the Torah drawn into it.

סוכה ל"ח:א: Sukkah 38a:8

מתני' מי שקהה עבד או אשה או קטן מקרין אותו — עונה אחריו מה שהן אומרים, ותבא לו מאירה. אם היה גדול מקרא אותו, עונה אחריו "הללויה". מקום שנהגו לכפול — יכפול, לפשוט — יפשוט, לקרר — יקרר, הכל כמנהג המדינה.

One who has a slave, a woman, or a minor read [the Hallel] to him, he must repeat after them what they say, and a curse be upon him. If an adult recited to him, he repeats after him [only] Halleluyah. In a place where the custom is to repeat [verses], he should repeat; Where the custom is] to say them only once, he should say them once. [Where the custom is] to recite a blessing afterwards, he should recite the blessing afterwards. Everything is dependent on local custom.

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

KEHOT'S NOTE

ראה סוכה לה, א.

PARAGRAPH 12

38

תלמוד בבלי

Earlier in Torah Ohr (Chaye Sarah) the same teaching is cited from Pri Etz Chaim with the same question: how could the Written Torah be in Asiyah, below the Oral Torah? The answer there is that all are in Atzilus, but Scripture descends as far as Asiyah and is clothed there, Mishnah only to Yetzirah, Talmud only to Beriah, and Kabbalah remains in Atzilus without a garment.

KEHOT'S NOTE

נסמן לעיל יז, א.

PARAGRAPH 13

39

הקב"ה שונה כנגדו

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

תדב"א רבה ר"פ יח.

40

הקב"ה שונה כנגדו

Tanna DeBei Eliyahu teaches that whenever a Torah scholar sits, reads and studies, "the Holy One, blessed be He, sits opposite him and reads and studies with him." The Alter Rebbe applies it to Malchus, into which the student draws Torah anew.

Tanna DeBei Eliyahu Rabbah 18:1 א"י: י"ח

... ברוך הוא שרחמיו הם מרובין על ישראל לעולם אע"פ שסרחו במעשיהם לפני הקב"ה והקב"ה כועס עליהן אע"כ רחמים שלו עליהם בכל יום תמיד שנאמר (תהלים פט) חסדי ה' עולם אשירה לדור ודור אודיע אמונתך בפי וכן הוא מפרש בקבלה ע"י ישעיהו הנביא (ישעיהו מ"ג:כ"א) עם זו יצרתי לי תהלתי יספרו וגו'. ואומר (ישעיהו ס"ג:ז) חסדי ה' אוכיר תהלות ה' כעל כל אשר גמלנו ה' ורב טוב לבית ישראל אשר גמלם כרחמיו וכו' חסדי וגו' בכל צרתם לו צר ומלאך פניו הושיעם באהבתו וגו'. אין לי אלא צרת ציבור צרת ...

OYW (segmentation according to Warsaw 1880) (Public Domain)

41

ואני הו"ה לא שנית

"For I, Havayah, have not changed, and you, children of Yaakov, have not ceased." The Alter Rebbe cites it to show that above, where the Torah already is, nothing new comes about.

מלאכי ג':6: Malachi 3:6

כי אני ה' לא שניתי ואנכם בני יעקב לא כליתם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

42

בקולו של משה

Rabbi Shimon ben Pazi learns from "Moshe would speak, and G-d would answer him with a voice" that the translator may not raise his voice above the reader's: "with a voice" means with the voice of Moshe. The Alter Rebbe reads Moshe's voice as the drawing down that depends on his self-nullification.

ברכות מ"ה א:8: Berakhot 45a:8

אמר רבי שמעון בן פזי: מניין שאין המתרגם רשאי להגביה קולו יותר מן הקורא, שנאמר: "משה ידבר והאלקים יענו בקול", שאין תלמוד לומר "בקול", ומה תלמוד לומר "בקול" — בקולו של משה.

R. Simeon b. Pazzi said: Whence is it that the translator is not permitted to raise his voice above that of the reader? As it is said, "Moses spoke, and G-d answered him by a voice" (Exod. xix. 19) — there was no need to say "by a voice"; what, therefore, does the teaching "by a voice" tell us? By a voice [equal to that] of Moses.

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

43

קול הוא המשכה

In Vayeshev Torah Ohr calls the Torah “the voice that is heard,” a drawing down like the voice that joins and carries the hidden intention of the heart into speech: supernal Chochmah, drawn down into physical things such as the orders of Zera'im and Mo'ed.

KEHOT'S NOTE

ראה גם לעיל כז, ב. ובכ"מ.



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

The Hebrew text of Torah Ohr: © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation, made from the Hebrew without Kehot's notes: CC BY 4.0.

Our explanations, with the overview, the questions and the page for children: CC BY-NC 4.0.

The notes: Kehot's marei mekomos ("Sources and References", including the Rebbe's notes) © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted; our notes on them: CC BY-NC 4.0.

Quoted sources, via Sefaria: Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain); Sefer Etz Chaim (Public Domain); Daf Shevui (CC0); OYW (segmentation according to Warsaw 1880) (Public Domain).

This edition as a whole: CC BY-NC 4.0. Copy, print and share it freely, crediting Kehot Publication Society and likuteitorah.com; it may not be sold. <https://creativecommons.org/licenses/by-nc/4.0/>

English translation and explanations: prepared for likuteitorah.com with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: [likuteitorah.com/about/the-chassidishe-parsha/](https://www.likuteitorah.com/about/the-chassidishe-parsha/)

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © likuteitorah.com

From [likuteitorah.com/torah-ohr/yisro/4/](https://www.likuteitorah.com/torah-ohr/yisro/4/)

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok